

THE PHILOSOPHY OF WAR AND PEACE

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In the paper the author comprehends ontology of the war and peace. Using the results of empirical and theoretical research in the field of geophilosophy, as well as neuroscience, psychology, social philosophy and military history, the author comprehends the philosophy of war and peace.

The author proves that the problem of war and peace originates in the features of forming mentality. War and peace are the ways to achieve a regulatory compromise between manifestations of the active principle, which was initially laid in the foundation of the human mentality, and the influence of the external environment through natural selection; between the complicating needs of mental space as a totality of mentalities at the scale of the Earth and the possibilities of satisfying them; between the proclaimed idea that unites mental space, and the possibility of its implementation. War and Peace regulate high-quality structure and manifestations of mental space: reduce the number of mentalities, whose structures predispose to aggression, and increase the number of mentalities, whose manifestations are directed at integration and cooperation. Through the proposed theory of war and peace, I have come to realize that, the state of peace for the evolving mental space includes the philosophy of war; the transition from peace to war depends mainly on the effectiveness of educational technology.

Keywords: geophilosophy, philosophy of war, philosophy of peace, a regulatory compromise, human mentality, mental space.

Introduction

On December 12, 2009, in Moscow, Sir Michael Barber, who was involved in reforms in the UK education system (1997–2007), revealing the link between education and war, he said the following: “Today, the award to you of a degree is recognition of an opportunity seized. Tomorrow, after the party you have surely earned, perhaps, along with me, you can ask yourselves “How does my life help to remove the causes of war?” If that question informed our education systems and drove the actions of ever growing numbers of people around the world, then your children and grandchildren, and my grandson Jacob would have every hope of a future of fulfilment. Then, at the very least, in the words of the famous song, “I swear in the days still left, we will walk in fields of gold” [Barber, 2009].

The question: “How does my life help to remove the causes of war?” acquires particular relevance today in the world, which Jean Baudrillard has called “the era of terrorism and military pandemic” [Baudrillard, 2016: 7]. Trying to find answers

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is very important not to feel some excessive partiality like “cabinet members” to authoritarian methods, on which Henri-Benjamin Constant de Rebecque, Bertrand de Jouvenel and others drew attention [Jouvenel, 2011].

The proposed theory of war and peace by the author as well as its philosophical comprehension is one of the answers to the question: “How does my life help to remove the causes of war?”

Comprehension of war and peace in Plato’s line

At the beginning of our research [Bazaluk, 2016b], we told about the difference between the two major traditions in the history of culture: the lines of Plato and Democritus. It is not a conventional but conditional division. It was offered and argued by the Soviet scientist Alexander Lyubishchev in the second half of the 20th century [Lyubishchev, 2000]. The author believes that two main traditions in knowing of the world proceed from this division, they are clearly observed in the history of philosophy and science. Thus, the researchers, who adhere to Plato’s line (first tradition), build their thinking constructions (ideas, hypotheses, concepts, theories, etc.) in close connection with the fundamental principles of being, referring to the origins of the formation and development of the Universe, life and man. Given the complexity and undiscloseness of basis, in this tradition of knowing the world, the general entities, categories, structures, regularities are dominant. As for the Platonic tradition of knowing, the scope and depth of the expressed idea are essential, the value of which the higher is, the fuller it highlights the flow of being in its entirety and length.

The second tradition of knowing of the world is focused on considering of specific manifestations of reality, the information about which one can collect, update, organise, analyse and synthesise. As for this tradition of knowing, momentary effect, practical benefit, the possibilities for using the research findings in everyday life are important.

Alexander Lyubishchev believes that the second tradition of knowing of the world (which originated from Democritus’ studies) is dead-end; because the basis of any thinking construction, which aims to pragmatism, effectiveness and usefulness are built of fragments of the manifestations of being, that in secondary judgments were taken out of the context of deeper thoughts. Therefore, like any pattern, assembled in a mosaic from stones, this construction is temporary and relative, because anyone can assemble these fragments at one’s discretion and see “newness” in the assembled pattern. From fragments of a broken cup that was full of tea, one cannot restore the original state of being, at least for the reason that tea spilt upon the floor “cannot be returned...”

We have built the ontology of war and peace on the basis of the scientific and philosophical theoretical model “Evolving matter”, which purports to be a disclosure of the basics of being [Bazaluk, 2016]. In this model, the features of continuous and nonlinear complication of matter from a space vacuum state to genes, and from genes to the neural ensembles were disclosed. Based on the model of evolution that has been taken by us as a basis, we reach a number of important ontological conclusions:

1. The Universe, biological life and civilization perceived by man are the external manifestations of the fundamental processes that occur at the level of elementary particles, genes and neurones¹.

¹ In the terminology of the author, the basis of Inert, Living and Intelligent Matter is space vacuum, molecular-genetic space and space of continuous and nonlinear complication of the neural ensembles of subconsciousness and consciousness [Bazaluk, 2016].

2. The Universe, biological life and social systems are complicating under the influence of the universal factors and the causes of evolution. Therefore, despite the perceived differences in the structure and functions, the Universe, biological life and civilization obey the general fundamental principles of being, making them by the elements of one system.

3. The ontology of human being is continuous and nonlinear complication of a mentality² and its quantity – a mental space. A mentality and a mental space realise their internal creative potentials through the material and virtual products, using the possibilities of the logospere and technosphere. A mental space (as the nth quantity of mentalities) and the diversity of its manifestations on a geographical or virtual territory form a locus of civilization.

Thus, the author believes that man and human society are continuous and nonlinear complication of the structure and functions of a separate mentality and its quantity (mental spaces) as well as the ways of the manifestations of their internal creative potentials in the material and virtual worlds. That is why Plato's line in comprehension of the problem of war and peace refers neither to neurosciences and psychology, nor "psychologization" of the problem (with negative connotations, which are put in the concept of "psychologization" by the majority of philosophers, political scientists, sociologists, historians, and others), and its study in the ontological primogeniture – in the space of continuous and nonlinear complication of the neural ensembles of subconsciousness and consciousness, which is also put in the space of the Earth's biosphere and the Universe. It is for this reason complication of the structure and functions of a mentality and a mental space as well as the features of their manifestations are directly dependent on the activity of the biosphere and the Cosmos.

The theory of war and peace in philosophical comprehension

In the article [Bazaluk, 2016a], considering the causes of endless localisation of Earth's space, it is hard not to pay attention to a match between the ideas that formed the basis of the theory of good and evil, international relations, historical and literary concepts (e.g., [Bazaluk, 2016b]), and the results of research in the neurosciences [Bazaluk, 2016a]. This is explained by many modern "theories" in humanitarian disciplines are built on the "pieces" (or fragments) of the research in neurosciences. Moreover, as far as the discovery and systematisation of knowledge in neurophilosophy are, the refinement of "theories" of international relations, etc. take place.

Let us consider the four most important and fundamental correlations of the ideas in humanitarian disciplines and neurophilosophy for our research [Bazaluk, 2016a; Bazaluk, 2016b]:

1. "The unity of nature of good and evil" in Plato and neurophilosophy.
2. "War is a necessity of the world" in Cicero and Hegel, the fifth postulate of the theory of war and peace.
3. "Equilibrium (the balance of power)" and a "regulatory compromise".

² Let us clarify the terminology. Under a mentality, the author understands not just the brain, as the main organ that serves as the center of the nervous system of the overwhelming majority of chordates, and mainly, as complication of the neural ensembles of subconsciousness and consciousness, which, in the author's opinion, are formed and developed only in the human brain and are fundamentally different the human brain (anatomical, morphological, functional) from the brain of other vertebrates [Bazaluk, 2016].

4. “The role of the ruler’s personality in the destiny of the state” with the fifth assertion of the theory of war and peace.

Let us consider the first correlation of the idea of “the unity of nature of good and evil” in Plato and neurophilosophy. In [Bazaluk, 2016b], we pointed out that about 360 BC, in the treatise “Timaeus,” Plato formulated the idea of the unity of nature of good and evil. In less than two and a half thousand years, this idea turned into a stable frame of reference (worldview) that allows the modern generations to see humanity, the Earth and the Cosmos as the parts of a whole, and to build the social system according to law.

In our proposed theory of war and peace, Plato’s idea becomes a theoretical basis. In [Bazaluk, 2016a], considering the nature of aggression of a mental space, we discover that the regulatory-evaluative categories of good and evil are nothing as the manifestation of the active principle, which at the scale of the Earth’s mental space has a common (unified) origin. The difference between good and evil, as the manifestations between a mentality and a mental space, begins to be observed in ontogeny according to the development of the structure and functions of the brain. Overwhelmingly, the formation and development of the structure and functions of the brain are carried out within a little deviations. It provides the direction and sequence of complication of a mental space and also promotes the continuity and predictability of the manifestations of a mental space in a locus of civilization. The active principle embodied in socially important products of labor, in most cases, is evaluated by the category of good. However, in other cases, the deviations in the development of the structure and functions of the brain lead to the uncontrolled, aggressive, excessive emotional reactions of the brain to the stimuli. The active principle, influencing destructively on the development of a locus of civilization is often evaluated by the category of evil.

Thus, in neurophilosophy Plato’ idea is regarded as a theoretical model, which links “good” and “evil” with the changes in the structure and functions of the neural ensembles of subconsciousness and consciousness. Moreover, most of the changes that occur in continuous and nonlinear complicating brain increase the quality of the manifestations of a mental space in a locus of civilization, i.e., potentially it serves to “good.” Only a small part (e.g., according to Dinesh Bhugra up to 10 percent [Bhugra, 2005]) leads to the manifestation of “evil.”

Currently, the neuroscientists have made progress toward understanding the nature of “evil”:

1. They have established pathologies in the brain structures that lead to the manifestation of aggression.
2. They have identified the features of the destructive influence of the environment on the formation of the stereotypes of aggression and aggressive sets ([Bazaluk, 2014; Bazaluk, 2016a]).
3. They create the methodologies that allow predicting the manifestations of “good” and “evil” in a mental space.
4. They develop the methods and ways to limit the manifestations of “evil” [Bazaluk, 2016b].

Let us consider the correlation between the idea of “War is a necessity of the world,” which was first formulated by Marcus Tullius Cicero [Bazaluk, 2016b] in the year 44

BC, with the fifth postulate of the theory of war and peace “the nature of a mental space inclines it continuously and nonlinearly to create the most comfortable conditions for the full realization of the internal creative potentials” ([Bazaluk, 2016a]).

While working on the article, the author felt difficulties in making his priorities regarding the title of the book: “The Theory of War and Peace” or “The Theory of Peace and War?” After reading the literature on this issue and comprehending the problem, the author came to the understanding that this question hides the whole problem that is not less important than the problem of war and peace. This problem can be formulated as follows: what is the role of the philosophy of war in the philosophy of peace?

In modern scientific literature, there is no discussion about the priority: the philosophy of war in the philosophy of peace, or the philosophy of peace in the philosophy of war. The vast majority of scientists and researchers on this issue have not questioned the setting, which was first formulated by Plotinus about 1800 years ago, “evil as a falling short of good” [Plotinus, 1967: 61]. For this reason, in the modern understanding of the world, “peace” is the continuously and nonlinearly complicating Universe, and “evil” is the processes that break the harmony of the Universe and is not comprehended by the mind of man. Professional researchers of the problem of war and peace a priori recognize that the formulation of the question “the philosophy of peace in the philosophy of war” is essentially illogical because it has neither empirical nor theoretical basis. They care about the other question: “What is the significance of the philosophy of war in the philosophy of peace?” Therefore, the author called the article “The Theory of War and Peace” that is equivalent to the definition of the role of war in the philosophy of peace. What is a war for peace, and to what extent it is important for Intelligent Matter of the Earth³, which at the scale of the Universe is the human society?

In their time Marcus Tullius Cicero, Georg Wilhelm Hegel, Friedrich von Schelling, and many others claimed: “War has the higher significance” [Hegel, 1990: 361], or “If there is no struggle, there is no life” [Hoffmeister, 2006: 85]. The studies in neurosciences have shown that classical authors were right in this question. All their generalizations, inferences and great epiphanies are confirmed in neuroevolution.

From the fifth postulate of the theory of war and peace [Bazaluk, 2016a], it follows that each new generation of a mental space seeks to create the most comfortable conditions for the realization of its internal creative potentials. The new generations face the same problem, which in the literature is called “the problem of fathers and children”: the complexity of the realization of the internal creative potentials in the already established social conditions created by the previous generations of a mental space. This complexity, and often even — the impossibility of self-realization by the new generations of a mental space in well-established material and virtual space, evokes aggression, “the desire to change the world”, leads to violence, civil wars, revolutions.

Nature seeks everywhere to build relations on a competitive basis and the necessity to find a regulatory compromise. The theory of Gaston Bouthoul, Jack Goldstone, Gary Fuller, Gunnar Heinsohn and others reveal the cause that increases the probability of war in societies with a large number of young men who are not engaged in ongoing peace work. Each new generation is trying to “recapture” space

³ [Bazaluk, 2016].

for self-realization, occupied by the older generations, and the older generations seek to defend the space already occupied by them. In this confrontation between the generations, the basis of which is formed by biochemical and neurobiological processes, emerge the desire of mental spaces to seek for various forms of peaceful coexistence and mutually beneficial collaboration ([Bazaluk, 2016a]). The desire for peace often leads to violence, conflicts and wars. Achieving peace is considered as the aim, and war — as the means to an end.

The fifth postulate of the theory of war and peace creates fertile ground for comprehension of the philosophy of war in the philosophy of peace. Any mentality face with the difficulty of the realization of the internal creative potentials in a mental space. It often arouses dissatisfaction and aggression in it. If there is a leader in a mental space, which unites mentalities that are feeling dissatisfaction with conditions for self-realization, then a mental space turns into a mental space-aggressor. The greater quantity of “unrealized” mentalities in a locus of civilization is, the stronger support of a leader is, and the more a mental space is aimed at the manifestations of aggression in the form of violence and war⁴.

The idea of “war as a necessity of peace” often corresponds to the slogan the “old” world of historical ideas to replace by “new”, more modern and relevant. Is it good or bad? The answer to this question is found in the theory of war and peace. It is “bad” if the “new” world destroys the “old” one as well as if the “old” world limits the formation of the “new” world. It is “good” for both worlds, and the Earth’s mental space is only in searching for a regulatory compromise between the “old” and “new” worlds of historical ideas. The variability of criteria of a regulatory compromise is the basis of continuous and nonlinear complication of a mental space; it is the ontology of human and social development. Hence, the philosophy of war in the philosophy of peace is as much a necessity for the human and social development as food, sleep, birth and death. It only remains to choose the right place for the philosophy of war and the role of the philosophy of peace, to enshrine the potential in the phrase: “the desire for peace,” was not to the detriment of the world, and for good.

Let us consider the correlation between the idea of “equilibrium (the balance of power),” that was first formulated by Niccolò Machiavelli in his treatise “The Prince”, published in 1532, and the idea of a “regulatory compromise.”

The idea of a “regulatory compromise” is basic in the theory of war and peace. It is formulated by the author in the book “The Theory of Evolution: From a Space Vacuum to Neural Ensembles and Moving Forward”, as follows: “Owing to the actions of opposing reasons for evolution: internal (active principle) and external (natural selection) continuous and nonlinear block complication of the structure, types of interaction and environments of any state of matter have their limitations, outlined by a regulatory compromise” [Bazaluk, 2016: 43]. And further: “A regulatory compromise as a result of the interaction of internal and external causes of evolution is not constant. As with all the factors and causes of evolution, a regulatory compromise is variable, inclined to complication. A positive feedback mechanism can be seen in it: complication of the system leads to a conflict, the removal of which is possible only through further complications” [Bazaluk, 2016: 43].

⁴ It is enough to compare the statistics of the number of people who were dissatisfied with their life in Nazi Germany, in Russia under Stalin and Putin, etc.

We see a typical example of the relationship between the two traditions in scientific knowing of the world: the lines of Democritus and Plato. The idea of “equilibrium (the balance) of power” that is used as a theory in modern political science is a special case of a universal process called a “regulatory compromise”, which is observed and used in cosmology, biology and neurosciences. However, unlike the idea of “equilibrium (the balance) of power,” the idea of a “regulatory compromise” includes much more fundamental aspects and assertions. If we consider it as applied to the features of the formation, development and manifestations of a mental space, then it consists of two main blocks: the internal and external factors and the causes that we have considered in [Bazaluk, 2016a]. The idea of a “regulatory compromise” includes the features of formation of the structure and functions of the neural ensembles of consciousness and subconsciousness at the scale of the Earth and the Cosmos as well as the physical and chemical factors of the Earth’s biosphere and the Universe, which have a direct impact on the features of the formation and manifestation of a mental space in the conditions of separate loci of civilization and the Earth a whole.

The idea of a regulatory compromise is that all the processes and phenomena that have been observed since the birth of the Universe to the present time, subject to the variability of the balance of internal and external forces influence. For any mental space, war and peace are the ways of realization of the internal creative potentials in complicating material world. For each new generation of mentalities, the entry into the logosphere and technosphere (the virtual and material worlds of a mental space on any material object) is equivalent to war and peace for the new space of self-realization. And here, on the brink between old and new, “fathers and children”, war and peace, and so on, a regulatory compromise just manifests itself, giving the promotion of the new, and still retains the certain structures and functions of the “old.” The whole world is built on a regulatory compromise; the “new” does not reject the “old.” A regulatory compromise, regulating the relations between the two universal causes of evolution, is a fundamental principle of being, allowing the Universe, biological life and civilization have their history. In any other case, or the “new” (the active principle as the internal cause of evolution) always destroyed the “old”, or the “old” (natural selection as the external cause of evolution) always destroyed the “new.”

Let us consider the fourth correlation, the idea of “The role of the ruler’s personality in the destiny of the state,” and the fifth assertion of the theory of war and peace [Bazaluk, 2016a; Bazaluk, 2016b].

The idea about the importance of the ruler’s role in the destiny of the nation (state) was first suggested and argued by Niccolò Machiavelli at the beginning of 16th century. In the 20th century, in the research of Pierre Renouvin and Jean-Baptiste Duroselle, it was formulated as a theory. In the 21st century, by this idea, Bruce Bueno de Mesquita, Alastair Smith, Randolph M. Siverson and James D. Morrow created the selectorate theory, in which they examined the features of the development of relations between the leaders and the people [Bueno de Mesquita et al., 2003]. In the book “Corruption in Ukraine: Rulers’ Mentality and the Destiny of the Nation, Geophilosophy of Ukraine,” the author proved this idea by the example of Ukraine and the Ukrainians, whose development was dependent on the similar corrupt mentality of the five presidents of Ukraine in the period of 1990–2016.

Ontology and this idea are based on continuous and nonlinear complication of the neural ensembles of consciousness and subconsciousness. In article [Bazaluk, 2016a] we have repeatedly emphasised the diversity of research in neurosciences and psychology on the problem of mentality-leaders. Comprehending the results of this research by neurophilosophical methods, we note a few important points [Bazaluk, 2014; Bazaluk, 2016a]:

1. The characteristics of a mentality-leader are largely formed at the level of the neurobiology of brain; their social environment promotes or suppresses their disclosure.

2. Neuroscientists exclude strict criteria in determining mentality-leaders and agree that the social environment has strongly influence on this question. In some conditions of the social environment (e.g., war, dictatorship, etc.), the features of the structure and functions of the brain are important, which allow a mentality to manifest as a leader, in others (e.g., in a democratic society) they are completely different.

3. An important factor in a mentality-leader is an active life position and ability to handle stress. These qualities are laid down in the features of the human brain's biochemistry and the actions of genetic programs.

Based on the neurobiological studies, we have formulated the fifth assertion of the theory of war and peace as follows: "The role of a leader in the choice by a mental space of war or peace is determinative. The more powers the mentality-leaders have in the management of a mental space, the more dependence on the development of a mental space concerning the direction of their creative potentials" [Bazaluk, 2016a].

War and Peace is a prerogative of educational technologies

In contrast of Carl von Clausewitz [Clausewitz, 2007], Heimo Hofmeister [Hoffmeister, 2006] and many other researchers, the author does not believe that war and peace are the prerogatives of politics. The ontology of war and peace reveals the problem on an entirely different plane — the formation, development and manifestations of a mental space. In this plane, only the impact of educational technologies is effective.

In the next research, "Future Human Image: Whom and How to Educate in the Rising Generations," the author plans to reveal the connection between the models of a mentality and a mental space that are developed in neurophilosophy, and the possibilities of educational technologies, from the effectiveness and impact of which depend the features of the formation, development and manifestations of a mentality and a mental space in the material and virtual worlds.

Here, we list only the main theses of the upcoming research that are connected with the theory of war and peace:

1. Each new generation of mentalities is structurally and functionally different from the previous generations. These changes are minor and not mass. They are observed no more than 10 percent of the total number of generation. All of them are connected with an increase in the efficiency of a mentality work with the external information environment: the features of assimilation of information and the realization of internal creative potentials in the material and virtual worlds.

2. Continuous and nonlinear complication of the structure and functions of the brain in each new generation emphasises the obvious tendency in the development

of Earth's mentality space: against the background of degradation and replacement of biological structures and functions of the body by artificial implants, the structures and functions of the neural ensemble of consciousness develop intensively. Moreover, the possibilities of the latter are connected not only with complication of the structure and functions of the brain but also with artificial products that are as alternative means — means of labor, expand the fullness of self-realization of a mentality and a mental space in the material and virtual worlds.

3. With each generation, the expanding possibilities of the brain manifest in complication of means of labor (the technosphere), which increase the efficiency and fullness of self-realization of the internal creative potentials of a mentality and a mental space. This tendency leads to the search for new spaces for self-realization. Most of the material and virtual spaces of the Earth are already occupied. This increases the competition at the scale of the Earth and directs the search for mental spaces for self-realization to near-Earth space and the Solar System. The exit of a mental space into the Cosmos is a natural process because the model "Evolving matter" considers the future of the Earth as a space travel by an artificial material object. This prospect was explained by another tendency that was established in the evolutionary theories: with each new generation, with the complication of Earth's mental space, due to continuous and nonlinear complication of the Universe and the Solar System, in particular, the physical and chemical conditions on the Earth's surface change. The Earth is becoming less suitable for biological life.

4. Continuous and nonlinear complication of Earth's mental space is not only globalization and the scope of changes in value orientation, as evidenced by the results of a worldwide research project "World Values Survey" [World Values Survey, 2015]. This is a restructurization of a mental space itself and its orientation on the scale of the Cosmos. In the external manifestations, this affects on the strengthening of the role of international organizations in the development strategy of the Earth's civilization, as well as in space exploration through alliances and coalitions.

5. It follows from the theory of war and peace; the desire for peace rather often involves aggression in the form of violence, a conflict and a war [Bazaluk, 2016a]. The philosophy of war is an integral part of the philosophy of peace. The idea of "Perpetual Peace", proposed in 1713 by the French abbé de Saint-Pierre, has nothing to do with the idea of disarmament. If it is possible, but only given the variability of criteria of a regulatory compromise between international alliances that are permanently ready for war.

6. The second assertion of the theory of war and peace points out: with the complication of the structure and functions of a mental space, its manifestations are also complicated, including the ways of war and achieving peace ([Bazaluk, 2016a]). A few centuries ago, a war took place only on land and at sea. In today's reality, the theory of war and peace considers the ways of war in the whole Earth's space and the Universe.

7. Modernity actualizes a new problem in the philosophy of war and peace, which requires a deep comprehension and comprehensive evaluation. Understanding of this problem is directly connected with the effectiveness of educational technologies because only education lays down the necessary scale of perception of the world in the rising generations of a mental space. If one relies upon the modern evolutionary theories (including the model of "Evolving matter"), then the Earth's civilization is

one of the numbers of civilizations in the Cosmos, which is also in the early stages of its development⁵. Relying on the assertions of our proposed theory of war and peace, in particular, on the third and fourth assertions of the theory of war and peace ([Bazaluk, 2016a]), we understand that the philosophy of war in the philosophy of peace is not only the wars at the scale of civilization but also the coming space wars. From this point of view, the philosophy of war in the philosophy of peace is the necessity to establish military alliances, which are able to develop powerful and effective space weapons that will affect not only and not so much on endless localisation of Earth's space, but on offensive and defensive capabilities of the Earth's mental space. Already now, the society needs to think about: (a) How to defend themselves from space expansion on the part of extraterrestrial civilizations; (b) How by themselves to organize the space expansion, in case of the impossibility of life on Earth.

8. On the effectiveness of educational technologies, another important aspect of the theory of war and peace depends: overcoming the narrow confines of national interests in the name of the development of planetary and space potentials of the Earth's mental space. In the next chapter, we will prove that the priority of national interests over the general safety led to the First and Second World Wars. National interests are an important factor in world politics. However, even the more important factor is the safety of the Earth's mental space from internal (ethnic and regional wars) and external (from space) shocks. Considering the process of globalization by the methods of neurophilosophy, we discover its ontology: *the Earth's mental space complicates its structure to a single integrated organization. Continuously and nonlinearly complicating integrated planetary structure is formed, which combines the already mastered potentials of the Earth and is oriented towards the development of new potentials and spaces of the Universe.*

9. The constant threat of war and the philosophy of war itself in the philosophy of peace actualize a "basic law of nature" that was formulated in the middle of 17th century by Thomas Hobbes — obliged to seek Peace (*est quaerendam esse pacem in Latin*) [Hobbes, 1991]! This law puts educational technologies to the forefront. Their main aim is to teach the rising generation keeping the peace: to teach how to negotiate, to compromise, to respect others, to be tolerant, and merciful, etc. According to Raymond Aron, mentalities should get rid of three main diseases of "militancy": tribal selfishness, collective aggression and mania of militaristic or heroic morality [Aron, 2000: 336]. Essentially, the education system should teach the rising generations to find the answer to the question, which was formulated by Sir Michael Barber "How does my life help to remove the causes of war?" [Barber, 2009].

10. By itself, the social environment does not mitigate individual and collective aggression but exacerbates it. This fact was pointed out by Raymond Aron [Aron, 2000]. For this reason, at the scales of civilization, the international organizations should be created, which would have revealed militancy of this or that locus of civilization and had the legal power and authority to influence on it. Quincy Wright offers four criteria for measuring the "militancy" of a locus of civilization [Aron, 2000: 313]: (1) a habit of cruelty, which is evident in the religious rituals, performances, sports, etc.; (2) aggressiveness, which is manifested by the frequency of invasions,

⁵ This issue was revealed and argued in the last book of the author on the problem of evolution of the Universe: "The Theory of Evolution: From a Space Vacuum to Neural Ensembles and Moving Forward" [Bazaluk, 2016].

imperial wars, or wars between states; (3) the severity or influence of the military morality, which is expressed in the forms of military discipline in the organization of society; (4) the tendency to despotism or centralization is the presence or absence of the constitutional limits on the use of power.

11. It follows from the third and fourth postulates of the theory of war and peace; the victory in the war is, above all, a battle that was won for the world of historical ideas, i.e., the victory in the virtual space, self-realization of a mentality and a mental space [Bazaluk, 2016a]. In this space, only educational technologies can resist propaganda and information attacks. This fact allows us to assert that educational technologies are the most important factor of war and peace as well as the underlying technology of defensive or offensive strategy in modern and future wars.

Thus, the ontology of war and peace brings out the problem of war and peace from the narrow world of politics and international relations to the world of formation, development and manifestations of mental spaces, which are localised in the geographical and virtual space of the Earth and the Universe. The theories of International Relations in the manifestations of Earth's mental space are nothing more than a special case, which reveals only an episode in its external manifestations.

Following Friedrich Ratzel, Karl Haushofer, Carl Schmitt, Kenneth Boulding, and others, our research confirms that often the state borders do not correspond to the borders of loci of civilization. For this reason, the author believes that inter-state relationships cannot fully reveal the fullness of relationship between societies and their culture. Properly, if one regards Earth's mental space as loci of civilization, which are connected by common ideas and the history of their formation.

The relevance of the idea and the ability to convey it unites the different loci of civilizations, i.e. inter-ethnic alliances are created, which are aimed at the realisation of the idea. De-actualization of the idea leads to the disintegration of the unions and actualization of a new idea.

Philosophical comprehension of the theory of war and peace, leads to the understanding of the necessity to teach the rising generations the following competencies:

- The ability to actualize the idea.
- The ability to choose from a variety of proposed ideas, only that is necessary for a mental space.
- The ability to focus on the idea and its realization.
- The ability to protect and promote the idea to mass consciousness.

Continuous and nonlinear complication of Earth's mental space leads to the exploration of new spaces for self-realization of the internal creative potentials. In recent decades, there has been a tendency: mental spaces in search of spaces for self-realization prefer virtual spaces more than geographical or material. They choose the logosphere and information technology, in which directly without the mediation of the technosphere, they realise their creative potentials. This tendency actualizes the world of ideas, and the necessity of receiving the competencies of work with it and in it, even more so.

The formation, actualization and protection of ideas as well as the creation of history concerning them, it is a separate chapter on the philosophy of war and peace. Lack of understanding of the problem leads to gross errors of the states and unions

in the strategies and tactics, the change of governments, terror, wars. A particular aspect of the problem is a migration policy, the errors in which, for example, have already affected the European security strategy. Mental spaces, rejecting the world of historical ideas on the territory of which they located, cause a potential conflict, the solution of which is possible only through the educational technologies or violence.

According to the laws of the Universe, Earth's mental space is complicated continuously and nonlinearly. This leads to three consequences:

1. With each generation, the borders of Planet Earth become narrow for a mental space. A mental space begins to study the planets of the Solar System and the Universe as new spaces for the realization of the internal creative potentials. The prerequisites are created for the space expansion.

2. Continuous and nonlinear complication of a mental space is developing unevenly. This leads to the uneven development of loci of civilization and consequently the actualization of the problem of war and peace. The author believes the most effective way to "smooth out" any uneven development of mental spaces and loci of civilization are effective educational technologies, aimed at the peaceful resolution of conflicts.

3. Educational technologies and educational policy are an essential element of information warfare, which allows to:

- Actualize or de-actualize any idea and, consequently, create or destroy the world of history that is built around the idea.
- Protect one's world from information attacks.
- Manage a society: manipulate its emotional state, and consciousness.
- Rebuild the structure of a society and reorient the functions of structural elements.

Summing up the results of our concise consideration of the significance of educational technologies in complication of a mental space, we come to the following conclusions: the features of the formation, development and manifestations of a mental space in Earth's space and the Universe depend solely on the orientation and effectiveness of educational technology.

Conclusion

In the article, as a result of philosophical comprehension of the theory of war and peace, the authors has tried to reveal the following provisions:

1. The theory of war and peace is built by the author on the basis of scientific and philosophical theoretical model "Evolving matter", which reveals the fundamental principles of being. The main assertions of the model "Evolving matter" were used as the second axiom of the theory of war and peace. This allowed the author to conclude that the ontology of the problem of war and peace is a space of continuously and nonlinearly complicating neural ensembles of subconsciousness and consciousness, which are nested in the spaces of the Earth's biosphere and the Universe.

2. Using the examples for the comparison of Plato's idea of "About the unity of good and evil"; Cicero's and Hegel's ideas of "War is a necessity of the world"; Machiavelli's idea of "Equilibrium (the balance) of power" and "The role of the ruler's personality in the destiny of the state" with the results of the research in neurosciences, the authors showed a direct dependence of the degree of the

development of theories in the humanities on the level of the systematization of the research in neurophilosophy. With the achievements in neurosciences and the systemization them in neurophilosophy, the conceptual and generalize “theories” of the humanities are clarified, changed and approaching to the criteria of scientific theories. This tendency confirms indirectly the axiomatic theory of war and peace: all manifestations related to man and society are a consequence of continuous and nonlinear complication of the Earth’s mental space.

3. The authors highlighted the importance of the further comprehension of the philosophy of war in the philosophy of peace. The urgency of this problem is caused by not only the prospect of a possible control over the process of endless localisation of Earth’s space but also the probability of space wars. According to the modern theories of evolution, in the development of material, energy and information resources of the Universe, the Earth’s civilization can be involved in space wars.

4. The authors has tried to prove another key thesis of the research: *war and peace are a prerogative of educational technologies*. Given that, the ontology of War and Peace is in the plane of the formation, development and manifestation of a mental space, only educational technologies can effectively act on them. Only on the efficiency and orientation of educational technologies, the aggressiveness or peacefulness of the external manifestations of a mental space, its choice of the way of resolving the conflict depend.



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